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The optimistic conclusion as to the ability of white men to live and rear families in the tropics does not agree with the less hopeful view of Professor Ripley's recent work on *The Races of Europe*. Until we have the costly experience of several generations of adventurers, with heavy sacrifice of pioneers, somewhat mitigated by sanitary science, we must be content with speculation.

The dark side of commercialism is shown (p. 202) in the practical enslavement of the laborers imported by sugar planters under contract. The extension of our immigration laws promises a correction of this iniquity.

At certain points the omission of historical details leaves the explanation of events incomplete. The absence of a map is felt.

C. R. HENDERSON.

THE UNIVERSITY OF CHICAGO.

A Brief Introduction to Modern Philosophy. By Arthur Kenyon Rogers, Ph.D. (New York: The Macmillan Co., 1899; pp. 360; \$1.25.) This volume, like Professor Hibben's *Problems of Philosophy*, attempts to develop in brief compass the essential points of view in modern philosophy, and the problems and schools of thought growing out of them. The author endeavors to state the issues in untechnical language, and with constant reference to their origin in, and application to, concrete experience, and hopes thus to bring home to the student the practical significance of philosophic inquiry. Three chapters are devoted to the typical aspects of ontology and epistemology, and these are followed by a critical estimate of the Kantian, Hegelian, and agnostic attempts at solving the epistemological problem. In the closing chapter the author attempts a positive formulation of results by outlining a system of theistic idealism, and indicating the limits and criteria of philosophic inquiry. The treatment is by no means without interest for the trained reader. The criticism of Hegel and the attempt to justify the theistic conception of the relation of God to finite individuals are especially worthy of notice. Both are grounded upon the epistemological doctrine of a reference in knowledge to a reality, which transcends in its being the experience through which it is known. Hegel, ignoring this reference, identifies, according to the author, his Absolute with conscious processes, and thus is logically forced to a pure solipsism, or the alternative of a pantheism, which swallows up all finite, human individuality. The problem of theism is, starting

with the finite self as in some sense separate in the conscious experience, though not in the meaning, of its life from the rest of the universe, to find a real unity of such selves with one another and with the Absolute Self. The author finds the solution in the conception of a social whole or unity, which brings the separate conscious experience of the social elements into the unity of a common end and purpose. This attempt at construction is suggestive, but is far from being either clear or adequate, and can hardly fail to be baffling to the student. The book is much too ambitious for an introduction. The beginner will do well if with patient guidance over the metaphysical and epistemological road he shall succeed in really entering the idealistic country. He must at least become acclimated before he can follow our author in the rapidity and sweep of his exploration.—GEO. M. FORBES.

Ethik. Von Dr. Thomas Achelis. (Leipzig : G. J. Göschen'sche Verlagshandlung, 1898 ; pp. 159 ; M. 0.80.) This book contains an outline of ethics in a very compact and readable form. It falls into three divisions : the first contains a brief history of the subject, from Socrates to Herbart ; the second treats such phenomena of morality as language, mythology, religion, social life, property, and art ; the third takes up the fundamental principles of ethical science. The book is rather difficult reading for beginners, but will be very serviceable for purposes of reviewing the subject of which it treats.—ALBERT J. RAMAKER.

A Hand-Book of Comparative Religion. By Rev. S. H. Kellogg, D.D., LL.D. (Philadelphia : The Westminster Press, 1899 ; pp. viii + 179 ; \$0.75.) This was probably the last work undertaken by the lamented Dr. Kellogg, whose contributions to the study of Indian religions have been characterized by scholarship and earnest, though honorable, partisanship. Comparative religion, as understood by Dr. Kellogg, is a comparison of all other religions with Christianity for the purpose of showing their manifest inferiority in doctrine ; or, more exactly, a comparison of these religions with Dr. Kellogg's conception of true Christian theology. This is a piece of work which cannot be done without bringing out some very important and significant truths, but it is not to be regarded as a scientific contribution to the study of religions, because the whole matter is distorted by the point of view taken. While respecting the earnestness and evident intention to be just which characterize the volume, one cannot help feeling that the questions involved are not to be settled in such a way as this.—*Religion and Conscience in*